The Rishis assert that moral principles must be based on attachment to and love for God. The consciousness of God, especially of God's friendliness and love, makes man a different being. He finds that he is a living soul, face to face, with His Maker who is no less his loving Father; his body not despised becomes only his earthly house and all his faculties become the consecrated inst-iiments of obedience to His Holy Will. He feels that he is an athlete in the moral and spiritual arena, the hero of a hundred fights in the dark places of the soul, where only God's eye can see and cast His unfailing radiance and His smile give the courage that ends in triumph. The love for God makes the animal into the man, raising the whole sphere of his life, energy and aims above the trinkets and amusements of the world, lifting him to realise the imperishable treasures of a God-begotten soul and a God-given life.

It now seems necessary to explain what the sages of the Upanishads really meant by evil or sin and why the God of Love andWisdomhas designed man to be a strange combination of the lowest animal passions and the loftiest spiritual promptings and why He allows and tolerates the existence of so-

called evil side by side with good in this world and why,
as the Omnipotent, He has not prevented and does not
prevent its entry therein.
The composite nature of the human personality seems
at first sight incomprehensible. For, it is, on the one hand,
gross, carnal and earthly, the fountain-head of vile passions,
ever grovelling in creature comforts; on the other, it
is holy, spiritual and heavenly, the sanctuary of the
soul that has originated from God. As a product of
nature, born to take a place ard pass away among
the organisms of this earth, man is a creature no less than
the cattle on a thousand hills and God is his Maker.
As a vehicle of something above nature, as lifted into the
freedom of personal existence, as sharing in the life of His